A Preſent of SUMMER-FRUIT.

A very brief ESSAY To Offer Some INSTRUCTIONS of PIETY,

Which the SUMMER-SEASON more Particularly and Emphatically Leads us to; But ſuch alſo as are *never out of Seaſon.*

BEING

The ſhort Entertainment of an Auditory in *Boſton*, on a Day diſtinguiſhed with the Heat of the *Summer*; 5 d. 5. m. 1713.

By COTTON MATHER, *D. D.*

Pſal. i 3.

——*Whatſoever it bears, it ſhall proſper.*——

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BRITISH MUSEUM

A Preſent of SUMMER-FRUIT.

BOSTON. 5 d. 5 m. 1713.

AMOS VIII. 2.

--What ſeeſt thou? ---- A Basket of Summer-fruit.

AND if you are now preſented with ſuch an One, it comes in *Seaſon*. Certainly, the Truths of God will not be the leſs *Acceptable* for being *Seaſonable!* The *Tree of God* is remarkable for this Property; *It brings forth its Fruit in the Seaſon thereof.* A Miniſter that would anſwer the Character of Such a *Tree*, may do well to take an Advantage from every *Seaſon*, and Exhibit the Truths of the

Goſpel, in ſuch Terms and ſuch Strains as may be fetch'd from the *Seaſon*. The *Language* of the *Seaſon*, will give a Lively *Colour*, ſhall I ſay? Or a Grateful *Reliſh*, to the Truths of the Goſpel, when they ſhall be dreſſed and delivered in it. You are this Day to have them ſo! *A Basket of Summer-Fruit* ſhall be this Day ſet before you; Not *Forbidden Fruit*, nor *Apples of Sodom*; No, but ſuch as I venture to ſay upon it; *Eat, that your Souls may Live.*

The Great God, is going to ſet before His Prophet, a Figure, an Emblem of a people grown *Ripe* for Deſtruction, and thrown into the Deſtruction for which their Sins had ripened them. The Demand upon the Viſion, is, *What ſeeſt thou?* And upon this you may take this Note, as we go along. *We ought attentively to obſerve, whatever the Great God ſets before us for our Obſervation.* We muſt not be *Blind*, or *Deaf* to ſuch Things, as God calls us attentively to take notice of. The works of *Creation* are ſet before us. Tis hereupon demanded, *What ſeeſt thou?* Criminal our Blindneſs if we cannot ſay; *I ſee the Power, and Wiſdom, and Goodneſs, and the Eternal Godhead of an Infinite God,*

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in all theſe things. The works of *Providence* are ſet before us. Tis hereupon Demanded, *What ſeeſt thou?* Criminal our Blindneſs, if we cannot ſay, *I ſee that there is a God whoſe Kingdom ruleth over all; and who preſerveth His Holy Ones, and puniſheth the Evil-doer.* We have the *Words* of God open to our *Eyes*, and ſounding in our *Ears.* The Demand is; *What ſeeſt thou*, and *What heareſt thou*; Inexcuſable we are, if we cannot ſay, *I ſee the way of Life plainly laid out before me! I hear the voice of God, plainly calling me into the way wherein He would have me to go.*

But let us no longer delay to bring in the *Basket of Summer-Fruit.* What particular Species of *Summer-Fruit* was here Exhibited is not Expreſſed. Methinks, The *Grape* looks as fair as any for our Conjecture. For this I know, That when a People become *Ripe* for the Judgments of God, it is thus Expreſſed; *Rev.* XIV. 18. *The Grapes are fully Ripe.* The Thing wherein the Prophet was to be inſtructed from this *Basket of Summer-Fruit*, was, That as the *Fruit* is *Ripe* in the *Summer*, and then Gathered in, and ſo Diſpoſed of, thus the Sinful People was now

Kipe for a direful and final Cataſtrophe. The moſt Patient God, who had often *paſs'd by* their Offences, will now no longer Extend His Patience, but ſays, *The End is come upon my People, I will not again paſs by them any more.* I am afraid, I am afraid, that if a Sermon were to be Preached this day, at the greateſt *Cathedral* of the greateſt City in the World, by a Prophet of God, this Text would be the moſt ſuitable to the Time, of any that could be pitched upon. But my preſent Concern is not *there.* The Doctrine, which I am to tender you, is;

In the Summer-Seaſon, we may ſee thoſe Things, which may afford unto us, notable Inſtructions of Piety; and Such indeed, as are never out of Seaſon.

You have ſometimes heard me giving you the Leſſons of the Goſpel, under the Complexion of *Winter-Piety.* And, I hope, you will count it ſeaſonable, if you now have them, under the Complexion of *Summer-Piety*, ſet before you. The World is full of *Preachers.* All the *Seaſons* of the Year Succeſſively bring on

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a *New Set of Preachers.* The various *Objects* before us in the ſeveral *Seaſons* of the Year, are ſo many *Inſtructive Preachers.* They all ſay to us, *I will Inſtruct thee, and I will Teach thee.* The *Summer Seaſon* particularly preſents us with a Variety of objects; but they all tender *Inſtructions* unto us. *Ask now the* Trees, *and they ſhall teach thee; and the* Fields, *and they ſhall tell thee. Or ſpeak to the* Earth, *and it ſhall teach thee;* and the Heavens *ſhall declare unto thee.* A Collection of theſe *Inſtructions,* may be fitly called, *A Baſket of Summer-fruit.* You ſhall give me leave now to treat you with a Short Sermon of my *Summer-fruit.* But I will fill it with as rich a Variety of it, as I can. An Excellent North Britiſh Expoſitor, has this Note upon my Text, *Tis a Good Thing for Miniſters to uſe Taking wayes in their Preaching, and the beſt Methods, that their Words may take a deep Impreſſion.* I have brought in the *Text,* that I may do ſo: It may be, a Diſcourſe on the *Objects of the Summer,* will in the *Summer-Seaſon* take a deep Impreſſion. Twil be a Diſcourſe on this Enquiry.

What

What are thoſe Inſtructions of Piety, *which the Objects before us in the* Summer-Seaſon *may lead us to take notice of.*

I. I will begin with the *Inſtruction* which occurs in the Text that now Sets a *Basket of Summer-fruit* before us. Tis this; *When the Fruit is Ripe, tis not long before tis gathered.* In the *Summer*, *What ſeeſt thou?* I ſee, the *Fruit* is now *Ripe*; and now *the End is come*; now it is taken from its Place, where it grew, and carried unto a Place aſſigned for it. Accordingly, There are eſpecially Two Leſſons, which what you ſee in the Summer will adviſe you of.

The firſt Leſſon is this; *We muſt be Ripe for Heaven, before we are taken thither: And when we are once Ripe for Heaven, it won't be long before we are taken thither.* We don't gather the *Summer-fruit* before tis *Ripe*; (no One that conſults his own Health will do *that*:) and we don't let the *Summer-fruit* hang or ſtand long after tis *Ripe*. Now hearken to the Admonitions of God your Saviour.

Firſt. It is impoſſible for any of us to be

be *Ripe for Heaven*, without the Experience of a Real, Hearty, Thorough *Conversion* to God. About *Ripeness* for Heaven, tis a Dictate no more to be questi-on'd, than the very Pillars of Neaven can be shaken; Mat. XVIII. 3. *Except ye be Converted, ye shall not Enter into the Kingdom of Heaven.* And, Heb. XII. 14. *Without Holiness no man shall see the Lord.* We shall never be true *Summer-fruit*, until we be made *New-Creatures*: We shall be nothing but *Wild-Grapes*, and Lumps of Poison and Putrefaction, until a *Regeneration* be passed upon us. Be it known to *all the Inhabitants of the World, Both Low and High, Rich and Poor together*; *You must* Bewayl, Abhor, Forsake the *Errors* of an Ungodly Life; *You must* Resolve that you will not Sin to Please the *Flesh* or to Gain the *World*, nor follow the Sinful Motions of the *Devil*. *You must* above all things desire to Know, and Serve and Please *God*, and so come unto the *Enjoyment* of Him. In order to all this; *You must* Behold, Admire, Embrace an *Offered Saviour*; Plead the Blood of a Blessed *Jesus* that you may be cleansed from all Sin; and put your selves under the Conduct of a Blessed *Je-*

sus,

ſus, that He may guide you by Counſil, and bring you to Glory. This is *Converſion* to God. Without this you periſh: You periſh Wonderfully; and moſt Unavoidably. *Conſider this, Ye that Forget God*; without this *Converſion*, you ſhall be *torn* off, *torn* up for Eternal Burnings, and there ſhall be *none to deliver you*. Except the *Sun* of Righteouſneſs do *Ripen* you by Such a *Work of Grace* upon you, You will be wretched and Rotten Things; never gathered for Heaven, but the *Latter End* of ſuch Things will be, That *they ſhall be deſtroyed for ever.*

Secondly. They that are *Converted* unto God, Muſt, for the moſt part make a *Progreſs in Godlineſs*, before they will be counted *Ripe for Heaven*. A *Ripeneſs for Heaven* may by the Divine *Sovereignty*, be *accelerated* with an uncommon Diſpatch, in ſome who are Converted unto God but a little before they dy. But commonly, a *Ripeneſs for Heaven* is not attained until they that are Converted unto God, have *got forward*, unto greater and higher *Degrees* of Godlineſs, than what they had *When they firſt Believed*. We read, 2 Pet. 1. 8, 11. *If theſe things be in you and abound,*

ſo

ſo an Entrance ſhall be adminiſtred unto you abundantly into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt. We muſt get *abundance of Grace*, before we can look for to have an *Entrance* into the *Strait Gate* of Heaven *adminiſtred abundantly* unto us. We read of ſome *Strong in the Grace of Jeſus Chriſt.* We read of ſome that are *Fathers in Chriſtianity*, and *Strong in Faith.* We muſt get up to *their* Attainments, before we may be thought *Ripe for Heaven.* That we may become *Ripe Summer-fruit*, the Direction to us is that; 2 Pet. III. 18. *Grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt.* Chriſtians, Repent of every *Sin* ſo bitterly, that you may truly ſay, *Sin is more Bitter than Death unto me!* Let the *Love of God*, ſo fill you, that you may never be eaſy but in *Communion* with Him, and *Love* nothing but in *Relation* to Him. Let the *Love of your Neighbour* ſo act you, that you may alwayes rejoyce in his *Proſperity*, and *Love* to do him all *Good Offices*, with all the Alacrity imaginable. Be ſo weaned from *this World*, as to *Look down* with contempt upon the *Higheſt Things* in it; and reckon it rather a *Pleaſure*

sure than a *Trouble* unto you, to think of leaving such a World. Be so satisfied and ravished with the *Beauty* of the Lovely *Jesus*, as to esteem it the Top of all Felicities to see that *King in his Beauty*, in the *Land that is afar off*. Let your *Will* be Mortified, Extinguished, wholly swallowed up in the *Will of God*. In fine, Let your *Conversation be in Heaven*; Let your *Visits* be giv'n to *Heaven* continually; Let your *Comforts* be brought from *Heav'n* continually; Express an *Heavenly* Disposition in all manner of Conversation. This tis to *Ripen for Heaven* very conspicuously.

Thirdly. When we are once *Ripe for Heaven*, tis likely that it won't be long before we are *Pluck'd for Heav'n*; before we are *Gathered unto our People* there. They that are not only *turned* unto God, but also *raised* unto the upper Forms in the School of Godliness; These may now with joyful Souls utter that Song; Col. I. 12. *Giving Thanks to the Father, who hath made us meet to be partakers of the Inheritance of the Saints in Light.* These *ripened Souls* may now with joy, keep waiting for their Hour: *Lord, When wilt thou come unto me?*

me? When shall thy kind Hand come and ga-ther me for the Heav'nly World. Indeed, ſome of the *Summer-fruit*, grown *pretty Ripe*, the Glorious Lord ſtill permits to remain *Ungathered*; He does this, for the *Ripening of others*, and in anſwer to their *Prayers*, who beg that ſuch Bleſſings may not be taken from them. And he does it, that He may be *Glorified*, in ſuch a *Spectacle*, as what they can *do*, and can *bear*, does give to thoſe that are the Spectators of it. However, Theſe *Ripened Souls* may with *Joy unſpeakable and full of Glory*, keep Looking for that Hour, when God will *Gather* them, for a *Joy* yet more *Unſpeakable and full of Glory*. And tho' they dye never ſo Young, yet their caſe will be that, *Job* V. 26. *Thou ſhalt come to thy Grave in a full Age; Like as a ſhock of Corn cometh in the Seaſon thereof.*

But then,

Laſtly; A *Self-Examination* upon this Point is a point of Good Conduct, which is now to be Mightily preſſed upon us. Let every one of us, Examine our Selves upon this; *Am I Ripe for Heaven yet, or not?* It was Expoſtulated, 2 *Cor.* XIII. 5. *Know ye not your own ſelves.*--- Even ſo;

Don't you *Know your own ſelves*, whether you are yet *Ripe for Heaven or no?* There are two *Queſtions*, which you have to inſiſt upon. The Firſt is; *Have I any Symptoms upon me, that I ever ſhall be Gathered for the Heavenly World?* The Second is; *What is there yet lacking in me, that muſt be gain'd before I can be Prepared, and Gathered for the Heavenly World?* Remember this; If you are not Solicitous to grow *Ripe for Heaven*, you have yet no Mark upon you, that you *are* ſo, or ever *will be* ſo: No Mark of the *Summer-Fruit*, that God will *Gather* for his Kingdom.

The Second Leſſon, is this; *There are ſome who Ripen apace for Hell: and when they are fully Ripe, and when their Iniquity is full, they won't be long out of Hell.* This *Dreadful Sound*, is for the *Ears* of ſome very wicked People. It muſt be ſaid, *Wo to ſuch wicked Ones, it ſhall go thus ill with them*; when they are gotten a little further in their Wickedneſs, they will be found *Ripe* for a *Damnation that Slumbereth not*; and they ſhall then be thrown into it. The *Summer-Fruit*, will be ſeen in the *Baſket*, as ſoon as 'tis *Ripe* for it.

Impeni-

Impenitent Sinner, If thou *go on ſtill in thy Treſpaſſes*, there is a *Baſket* ready to receive thee; *Hell, Hell*, the *Horrible Pit* is that *Baſket*. Go on a little further, and the Hand of Divine Juſtice will pull thee down from the Aſſemblies of Zion, and throw thee into that fiery and fearful *Receptacle*. What a frightful word was that, which the Ghaſtly Spectre ſpoke unto Saul? 1 *Sam.* XXVIII. 19. *...Thou ſhalt be with me to morrow.*... Alas, There are ſome wicked People, that will very Quickly be *Ripe for Hell*. If the Evils Spirits there might ſpeak unto them, they might ſay, *There will not be many Dayes before thou come to be with us, and in our place of Dragons!* But now it is to be more particularly intimated, *Who are thoſe Wicked Ones, unto whom there belongs this Terror of the Lord!* The wicked *Fruit for the Baſket*, which are to be ſo terribly Thunderſtruck, are ſuch as theſe.

Firſt. There are Wicked Ones, who are *grown Old in Wickedneſs*. It won't be long before the *Wickedneſs of thoſe Wicked Ones, comes to an End*. There is even in the courſe of *Nature*, a proſpect of this.

The *Moral* Influence of their many and heavy provocations, gives a further proſpect of it. The Sinners above *half an Hundred years Old*; How *Curſed* of God! We read, *Heb.* VI. 7, 8. *The Earth which drinks in the Rain that comes often upon it, but bears Thorns and Briars, is nigh unto curſing, its End is to be burned.* There are thoſe who are come even to *Old Age*; In this while they have *Often* had the ſhowers of Heaven falling on them; They have been invited very *Often* to Repent of their Sin, and Repair to their Saviour; They have *Often* had Life and Death ſet before them. They have not *after ſo long a Time*, heard the Voice of God, nor hearkened unto the calls of Heaven. *Gray Hairs are upon them*, and they mind it not; They remain Prayerleſs, and Chriſtleſs, and Graceleſs, with *Gray Hairs upon them.* Wretches theſe, *nigh unto Curſing*; the End of them will be an Endleſs *Burning*; and they are not far from their End. Ah, Sinner, On whom the *Almond-tree is flouriſhing*; How Long, doſt thou think, it will be before the *Summer* be over with thee, and thou fall into the *Basket* ready for thee! And,

Oh!

Oh! what a dreadful one! what a dreadful one!

Secondly. There are *Children of Wickedneſs*, who are *Wicked overmuch*. We read, *Eccl.* VII. 17. *Be not overmuch Wicked; why ſhouldeſt thou dye before thy Time?* There are ſome, who commit *flagrant Crimes*. They can hardly utter themſelves but with the *Tongue of Men and Devils*, Men poſſeſs'd by Devils. They wallow in hideous *Adulteries*, and perhaps unnatural Impurities. They do things by which *Humane Society* is notoriouſly damnified; their *Fraudulent* and other *Miſchievious* Practices are ſuch, that it is inconſiſtent with the welfare of *Humane Society* for them to be long ſubſiſted in the world. They are *Bloody and Deceitful ones*, that may not *Live out half their Dayes*. Theſe *Ripen apace* for Hell, by their Exceſſive Wickedneſs. The Fruits will be *Ripe*, it may be Long before the *Summer* is out. The Pit ſtands open, and is ready to take them in. They ſtay not out the *Full Time* that others do. *A Month deceives them*, that comes many Months before what they imagined. They *Dye in Youth*, and their *Life is among the Unclean*.

Thirdly. There are ſome ſo *Hardened* in wickedneſs, that they remain wicked after many *Reproofs* given to them. We read, *Prov.* XXIX. 1. *He that being often reproved, hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.* There are ſome who have had many *Warnings*, to Leave off their Evil wayes; and turn over a New Leaf. They *Scoff* at thoſe that warn them in the Name of God, and *Lift up their Voice like a Trumpet*, in ſhewing them their Sins. They *Laugh at the ſhaking of the Spear*, when the Threatnings and Judgments of God are Brandiſh'd before them. When they are told of the Obligations, which by the *Baptiſm* and *Covenant* of God, and his *Dealings* with them, and with others, are laid upon them; they deride all that can be ſpoken to them. They *Mock the Meſſengers of God*; and attempt with their filthy Songs to out-brave Heaven, and all Religion, *until the Wrath of the Lord ariſes againſt them, and there be no Remedy.* There are none that *Ripen ſo faſt* for Hell, as theſe *Incorrigible* ones. Theſe are *Fruits* that won't ſtay ſo long as *Mid Summer*, to be *Ripe* for the Ven-

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geance of God; They can't be long before the wrath of Heaven, which they defy and challenge at such a rate, will overtake them. They won't *hearken to the voice* of their best Friends, and their very Fathers: A Sign, that God is going to *slay them*, and that very Suddenly. I make no Improvement of this, but only Leave with you a Solemn word, which it may be, you will see speedily Accomplished, and very terribly. There are *Young Men* among us, who have cause to fear that God is going within a little while, to *Gather their Souls with Sinners*, and *Lead them forth with the workers of Iniquity*. God knows, whether before the *Summer* be past, they may not some of them fall fully *Ripe* into the flaming Vessel that is to receive the Children of Disobedience.

II. We will now pass over to a Copious *Cluster* of *Instructions*. From the *Circumstances* of the *Summer*, we may be so Happy and Holy as to receive Instruction in many Articles, which our Eternal Happiness is very much concerned in.

I will now Single out, Especially *Two* Things,

Things, which the Summer brings unto us; and you ſhall ſee, what Inſtructions are to be taken out of that *Basket* of God. *Ehud* came to *Eglon*, in a *Summer-Parlour*, ſaying, *I have a Meſſage to thee from God.* And he ſhow'd a great Attention. I come to you, my Friends, in a *Summer-Seaſon*, and it is with a *Meſſage from God*, wrapt up in the *Seaſon*. Be now Attentive to it.

Firſt, There is the *Fruit* of the *Summer*. *What ſeeſt thou?* Look where you will, in the *Summer*, and you may ſee that grateful Sight; Pſal. CIV. 16. *The Trees of God full of Fruit.* Or that; Pſal. LXV. 13. *The Valleys are covered with Corn.* But then the *Inſtructions* that ſuch a Sight may give unto us. One Inſtruction is this; *Learn to Praiſe, and Bleſs and Love the Good God, who beſtows His Fruits on the Sinful Children of Men.* We read, Acts XIV. 17. *God gives us Rain from Heaven, and Fruitful Seaſons.* Child of God, looking upon the *Fruit* yielded by the Earth in the *Summer*, when *God, even our own God is Bleſſing of us*, with a Devout Reflection ſay; *Good God, I thank Thee, for this thy Bounty.* Another Inſtruction is this; *Learn to be as*

full

full of Good Fruits, as the Soyl that you caſt your Eye upon. We read, Joh. XV. 8. *Herein is my Father Glorified, that ye bear much Fruit.* Profeſſors of a good Hope thro' Grace; Will you Reflect after this manner? When you ſee all things *Fruitful* round about you, how can you but Reflect, and Entreat; O *my God, make me thus Fruitful in Good Works, that thou mayſt be Glorified.*

Secondly, There is the *Heat* of the *Summer. What ſeeſt thou?* Ever now and then in a Day of the Summer, People ready to faint under that Inconvenience; Exod. XVI. 21. *The Sun waxing Hot, and all Melting.* It would now be well for us, if the *Heat* of the Summer, would not only mind us of a *Worſe Heat*, we are all Expos'd unto, but alſo *lead us to the Rock that is higher than we.* 'Tis the Endearing Title of our Saviour; Iſa. XXV. 1. *A Covert from the Heat.* And Iſa. XXXII. 2. *The Shadow of a great Rock in a weary Land.* I will now ſtand by you, and Employ ſome *Flabella Pietatis*, and *fan* you with ſome *Summer-Meditations.*

Firſt, Inſtructed from the *Heat* of the Summer, form this Meditation upon it.

How

How hot, how hot is the Wrath of God for Sin? Oh! Let my Saviour be my Shadow, and my Shelter from this Conſuming Wrath. Of the Wicked we read, Pſal. XXI. 9. *Thou ſhalt make them as a Fiery Oven in the time of thine Anger.* Our *Almoſphere* ſome Days, is almoſt like an *Heated Oven.* But no ſuch *Fiery Oven*, as a *Conſcience* filld with the Wrath of God; A Conſcience under Anguiſh from a Sence and Fear of the Burning Anger of God. By Sin, Men bring themſelves under the Anger of that God, who is *a Conſuming Fire*; and the Fierceſt Heat may drive us to think; *Lord, who knows the fierce Heat and Power of thine Anger?* The moſt raging *Heat* in the World, is nothing to this. The Juſtice of God, like the *Sun*, an *Ocean of Eternal Fire*, Striking through the *Conſcience*, as through an Exquiſite *Burning Glaſs*, and Scorching and Scalding the Guilty Soul. *Burning*, as One under Horror of Conſcience cryed out, *Burning is but a Metaphor to this Torture!* The *Heat* of the Summer-Seaſon, cauſing you ſometimes to cry out, *Who can dwell with a Devouring Fire; who can dwell with Everlaſting Burnings?* Let it enkindle in you three Reſolutions.

Let

Let your first Resolution be this. *I must not continue in my Sins; my Soul Parches and Perishes if I continue in my Sins.* A State of *Sin*, Oh! tremble to continue in it; and to lye in such an *Element melting with fervent Heat.* Cry out, *My God, I cannot bear to continue thus under thy fiery Indignation.* We read, Psal. LXIII. 1. *O God, Thou art my God, early will I seek thee, in a dry and a thirsty Land.* Verily the *Wilderness* of Sin, is a *Dry and Thirsty Land.* From thence, O fainting Soul, come to this; *My God, Early will I seek thee!*

Let your Second Resolution be this; *I must beware lest I fall into Sin; I throw my Soul into Flames, by falling into that worst of Evils.* To fall into *Sin*, will bring an Insupportable *Heat* upon you. The Consequence of *Sinning*, will be that; Psal. XXXII. 4. *My Moisture is turned into the Drought of Summer.* Oh! be afraid of *Sinning*; lest it bring you to what is worse then the *Drought of Summer*! yea, *lest your Dayes be consumed like Smoke, and your Bones be Burnt as an Hearth.*

Let your Third Resolution be this; *I am a most Miserable Sinner, and I cannot avoid Burning to Death, until I make my Flight*

unto

unto my Admirable Saviour. There is no other way to eſcape that *Heat*, which will *Burn* you to Death, if you dont fly to that Saviour, *Beſides whom there is no other Name given whereby we may be Saved.* None but He can *deliver* you from the *Wrath of God.* Let that Cry go up from your *Heated* Souls, which went up from the Martyr in the Flames. *None but Chriſt! None but Chriſt!* It is none but *Jeſus, who delivers us from the Wrath to come.* O fly to Him, and cry to him, *O Lord, I beſeech thee, to deliver my Soul!* We read, Pſal. CXXI. 6, 7. *The Sun ſhall not ſmite thee; the Lord ſhall preſerve thy Soul.* But, poor Sinner, the Sun will *ſmite thee*; the Wrath of God with a moſt unſufferable Heat, beyond that of the *Sun*, will *ſmite* thee; unleſs the *Lord preſerve thy Soul.*

Secondly, Inſtructed from the *Heat* of the *Summer*, form this Meditation upon it; *How Hot are the Temptations of Satan violently beating upon the Soul! To defend me from the Tempter, Oh! Let me find a ſhadow and a ſhelter in my Saviour!* We are told of a *ſhadow from the Heat*, when there is a *Blaſt of the Terrible one againſt the wall.*

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A *Southerly* Wind, is with us a Sultry one. An *Easterly* Wind was ſo to *Jonah*; We read; *Jon.* IV. 8. *God prepared a vehement East-wind; and the Sun beat upon the Head of Jonah, that he Fainted.* In the Orient they are no Strangers to ſuch a thing; Travellers relate horrid Things to that *Wind*; the *Ventius Orientalis Aratorius*; A Wind that Ploughs the Sand, and Stops the Breath, & Bliſters the skin; and cauſes the People to lye *Gaſping for Life. Satan* is the *Terrible one*, who by the *Blaſt* of his Temptations raiſes a dolorous *Heat* upon the Soul. The Soul has *Fiery Darts*, by the *Temptations* of *Satan* ſhot into it. A Soul that is hurried by *Temptations* of *Satan*, which it is lothe to comply withall, is all on a Light *Fire* with them. Oh! how Precious, how Precious ought that Saviour to be unto us, who keeps the *Tempter* from annoying of us!

Well; But now let this Reſolution be enkindled in you. *I will fly to my Saviour, for Help againſt my Tempter.* Tis a wiſe courſe, which you have Exemplified; Pſal. LVII. 3, 4. *God*

shall send forth His Mercy and His Truth, I lye among them that are set on Fire. Ah, Soul set on *Fire*; Tis impossible for thee to do a wiser thing; Look up to God, for His *Mercy* and His *Truth*, to befriend thee. Tis the Sweet Name of our Saviour; *He that knows how to Succour the Tempted.* He was tHimself once *Tempted.* And, Oh! the *Heat*, which His *Temptations* threw Him into! Such an *Heat*, as caused a Bloody Sweat unto Him. *Tempted Soul*; The Man *Jesus* remembers how it was with Him in His *Temptations*; and with a marvellous Tenderness He pities thee in thine: He calls unto thee, as to a Stung *Israelite*, all on *Fire* with the Venom of the Old Serpent; *Look unto me, and be thou Saved*; Let thy Heart answer, *Lord, I Look unto thee!*

Thirdly. Instructed from the *Heat* of the *Summer*, Form this Meditation upon it; *If Afflictions make this World too hot for me, yet I must not Faint in the Day of my Adversity; To prevent Fainting, I must retire to the shadow and shelter of my Saviour. Adversity* may be compared

compared unto the *Heat* of the *Sun* in a Summers-Day. It made one of old cry out; Job XXX. 30. *My Bones are burnt with Heat.* It *Inflames* the mind. It renders the mind very *Thirsty*; and very *Feeble.* But then, there is a Lesson, which in an *Hot Day*, we may do well often to think upon; Tis that; Prov. 24. 10. *If thou Faint in the Day of Adversity, thy Strength is Small.* Distemper brings a *Feavourish Heat* with it. *Poverty* drives us to the *Heat* and the Sweat of weary Labour. *Injuries* put us into an *Heat.* *Persecution* is called, *The Scorching of the Sun*; Dayes of *Persecution*, are *Dies Caniculares Ecclesiæ*; the *Dog-dayes* of the Church. You meet perhaps with *Heating Difficulties.*

Well; But now let this Resolution be *Enkindled* in you; *That I may not Faint in my Adversity, I will fly unto my Saviour!* We read; Psal. CXIX. 107. *I am Afflicted very much; Quicken me, O Lord, according to thy word.* My Friend, Being *Afflicted very much*, Let the *Word* of thy Saviour, be thy Cordial: An Acquaintance with our Dear Saviour, who was a *Man of Sorrows*,

and acquainted with Griefs; By this our Afflictions will be *Moderated*; and by this our Afflictions will be *Sanctified*. *Acquaint thy ſelf now with Him*; Thereby this *Good will come unto thee*; Thou wilt get *Strength* to Endure thy Afflictions, and *Skill* to profit under them. *Look to Jeſus*, and thou wilt, tho' it be a very *Hot Day*, run thy *Race with Patience*.

Fourthly and Finally. Let the *Heat* of the *Summer*, ſerve to commend unto us, the *Comforts*, that are to be found in our admirable Saviour. In the *Heat* of the *Summer*, we have ſeveral Things, to Relieve us, Refreſh us, Comfort us. Be Thankful for theſe Things; But, with the Contemplations of a Devout mind, Oh! Soar away to our admirable Saviour; and ſay, as Gen. V. 29. *This ſame ſhall comforts us*. Have we any agreeable *Place*, where we may lye down to *Reſt* our ſelves in the *Heat* of the *Summer*? Now think; O *my Jeſus, and my Shepherd*; *I come to thee, that I may with thy Flocks find Reſt at Noon*. Have we any thing to Quench our *Thirſt* in the

Heat

Heat of the *Summer*? Now think; O *my Jeſus, in thee, I find the Waters of the Well of Bethlehem; In the good News which thou ſendeſt me from Heaven, I have cool Waters for my Thirſty Soul! And, as the Hart panteth after the Water Brooks, thus does my Soul after thee!* Have we any Gentle *Breezes* or *Sea-turns* to cool us in the *Heat* of the *Summer*? Now think; O *my Jeſus, may the comfortable Winds of thy Holy Spirit blow upon me, I ſhall be wonderfully revived by the Conſolations of God!* I will add this; *Tired* with the *Heat* of the *Summer*; Oh! Let us think? *What a Glorious World is that which my Compaſſionate Saviour has provided for me?* A World, which has no Incumbrances of the *Seaſon* in it: A World, whereof we read; Rev. VII. 16. *The Sun ſhall not Light on them, nor any Heat.* A World where after we have been *Refreſhed* for a while in the *Paradiſe* of God, we ſhall be *Raiſed*, and we ſhall ſee *Times of Refreſhment from the preſence of the Lord.* Oh! that the Thoughts of that World, were more Livelily maintained with us.

I Conclude; and ſo the *Basket* of *Summer-Fruit* ſhall be taken away. The *Heat* of the Summer often brings up *Thunder* with it. My Concluſion ſhall be in *Thunder* and *Lightning*. Concerning the *Heat* of the Summer, you ſometimes complain, *Tis too hard for you; you cannot bear it.* But be it known to you; If you refuſe your only Saviour, and go on in the Sins from which He would Save you, you are going to a Place whereof the *Heat* will be Intolerable, Intolerable, and Interminable. The *Heat* will be worſe than that of the *Babylonian Furnace*. Nothing in the Deſarts of *Arabia*, or *Africa*, comparable to it. An *Heat* in which the Sinner cries out, *I am Tormented in this Flame*; and there will not be a *Drop of water* to *Cool* a Prayerleſs Tongue, that lies roaring for it. Oh! Do not venture any longer in the *Neglect of the Great Salvation*; but ſtand in awe of that Word, Heb. X. 31. *It is a fearful thing, to fall into the Hands of the Living God.*

I have done. We read; Prov. XXV. 11. *A word fitly ſpoken, is like Apples of Gold, in Pictures of Silver.* Learned Men have beſtow'd many and curious Thoughts upon the Proverb. After all, it is now determined, that the true Tranſlation, is; *A word fitly ſpoken,* (or, a Diſcourſe well-timed) *is like Oranges in a flowred Silver Basket.* My Diſcourſe pretends to be *well-timed*; Of the *Summer-Fruit*, and of the *Basket* in which you have my *Summer-Fruit*, I pretend nothing, but that I have endeavoured your Edification. If in *Seeking out Acceptable Words*, I have miſſed of them, 'tis my Infelicity. Tis not the *Applauſe*, but the *Practice* of my Auditory, that is my deſired Satisfaction.

FINIS.

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